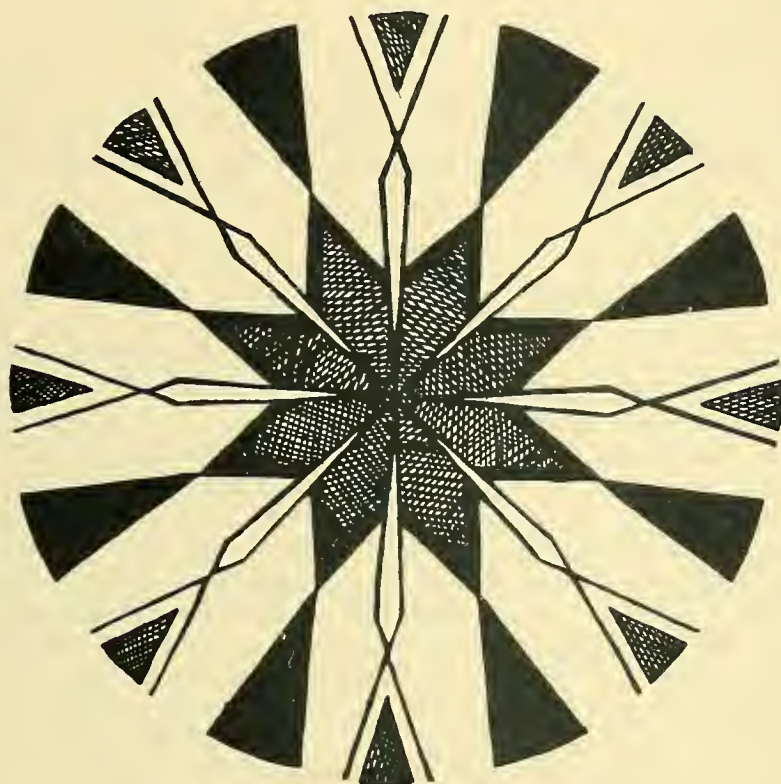


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# INDIANS AT + WORK



SEPTEMBER 1, 1936

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

• OFFICE • OF • INDIAN • AFFAIRS •  
WASHINGTON, D.C.







# I N D I A N S    A T    W O R K

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FEEDING TIME



Photograph by H. Armstrong Roberts





# · INDIANS · AT · WORK ·

A News Sheet for Indians  
and the Indian Service

VOLUME IV · SEPTEMBER 1, 1936 · NUMBER 2

In the big woods on the Mescalero Apache Reservation. A mountain land. Nearly a half-million acres, and the average elevation seven thousand, five hundred feet. The forest guard here, Victor Dolan, is chairman of the business committee of the Mescaleros. The Mescaleros are now a chartered corporation. What a future is theirs in this land in the sky! My talks with Victor Dolan have widened the picture previously drawn by Superintendent McCray. They also have left no doubt that real group thinking, uniting the Superintendent and the Indians into one intellectual effort, has been going forward.

Already, what fundamental progress! Not an acre of the reservation is now under lease. Nearly the whole tribe is in the live stock business. They can double their stock units, with range management, before they reach carrying capacity. Erosion, due to overgrazing by previous lessees, has been cured. That was the work

of I.E.C.W. Resettlement of the Mescaleros, into farm communities with complete new home units, is well under way. Indian Rehabilitation has helped critically, and its construction work is nearly finished. Game conservation already is a fact, here; among the beautiful wild creatures are three hundred antelopes. There are canyons which will be preserved forever as wilderness areas; I am writing now within one of these, while sudden gusts of wind shower the light rain into the high spruce and the intermingled cottonwoods. Indeed, this warrior race has a kingdom of its own, and a future, if it will, of kings. The new charter, adopted by a nearly unanimous vote, devotes all tribal capital to capital investment. No per capita payments out of capital. A future of conquest through work.

The contrast with Eastern Oklahoma (the Cherokee hills) is extreme, appalling. There, the streams are dead. The corn and all gardens are dead. Even the forest trees are withering. The wells are going dead. On the highways - always going West - are fleeing families, in cars; fleeing families, in wagons; fleeing families, on foot, with wheelbarrows or handcarts; and fleeing families with their littlest children and their belongings on their backs. There are no Indians among these desperately migrating families. But what will the Indians do? They have existed just at the subsistence level. Now their subsistence is dust-dried and blown away. And this is only the southern extension of the drought area!

The Senate Indian Committee will soon hold hearings in the Navajo area. The Navajo Boundary Bill (discussed in INDIANS AT WORK,

June 15) will be the principal but not the only subject of these hearings. The situation can thus be stated:

This Mescalero Reservation, with about 490,000 acres, has a potential grazing and farming yield equal to the yield of fully 7,000,000 Navajo acres. That is more than half the total Navajo acreage, and nearly 25,000 Indians must subsist from the yield. And as yet, the Navajo range is still growing poorer; accelerated erosion is not yet checked. Immense human adjustments - not merely physical adjustments - are called for: Not in the dim future, but now. And the walls of that "iron cage" in which the Navajos hang suspended must be pushed back. It is important indeed that Congress shall get the picture in its completeness.

\* \* \* \* \*

I last wrote for INDIANS AT WORK while flying into Old Mexico. There, I found some huge things taking place in relation to Indian life. Mexico under President Cardenas has recognized the special problem of its nearly two million non-Spanish-speaking Indians. A Bureau of Indian Affairs has been created. This Bureau will not replace the other agencies which work with Indians as with the other rural elements of the Republic, but it will serve as the special advocate of Indians. The service of legal defense for the Ejidos has been amalgamated with the Indian Service. The Ejidos are the rural communities to whom Mexico is redistributing the lands. They are cooperative, self-help, mutual-aid organizations, organized on local geographical units, and through these Ejidos, by preference,



all governmental dealings are held with the individual members. The comparison with the organization policies of the I.R.A. is a very suggestive one. Government lending is a lending to the Ejidos; the loans are secured merely by the productive yield of the loans, and they are collected. The loan fund now totals about 80,000,000 pesos. The Ejidos, with governmental guidance, market cooperatively. From gross sales, five per cent goes to liquidate loans and five per cent is saved for community services which are planned and managed by the Ejidos themselves. Officials and Indians (the officials, of course, mostly are Indians themselves) eagerly asked about our relatively modest program and operations in the United States; and indeed, there is much, positive as well as negative, that they can learn from us. There is much indeed we can learn from them. Aside from concepts and technics of "indirect administration", we can gain from the Mexican picture the realization that Indians, as a race, are multiplying in power as well as in numbers; that their power has become massive already; that they are, and increasingly can be, world builders.

JOHN COLLIER,

Commissioner of Indian Affairs

#### COVER DESIGN

The cover design for this issue was submitted by Pearl Edmo, a Shoshone Indian who is a student at Haskell Institute, Kansas.



## PLANNING INDIAN EDUCATION IN TERMS OF PUPIL AND COMMUNITY NEEDS

By Willard W. Beatty

Director of Indian Education

The present program of Indian education springs, quite naturally, from the findings of the Merriam Survey. Dr. W. Carson Ryan, Jr., a member of the original survey staff, inaugurated the modifications of program which are being carried forward at the present time. This program recognizes that one of the primary factors influencing the educational program in any Indian community must be the long range economic program for the development of that community. The initial effort to promote the assimilation of the Indian by educating the young people away from contacts with the tribal group, and under conditions destructive to the social controls exercised by the family has not proved to be successful. In this our experience with Indian education coincides with our experience in the education of other racial groups, where it has proved to be exceedingly difficult to build up any social controls to take the place of those which naturally spring from association with the elders of the family group. The family, much more than any other social agency, is the effective determiner of ethical and cultural behavior.

The foundation stone, therefore, of the new educational policy has been the establishment of community day schools in which we have undertaken to educate the Indian children in the home community, wherein he remains an active member of his family group. The community day school has undertaken to be something more than the usual American public school. It recognizes that in introducing new ideas and new experiences to its pupils in order to adapt them more successfully to their necessary contacts with white society and white economic practices it is necessary for the adults of the community to understand and sympathize with the experiences to which the young people are being exposed.

It is only natural that each family desires to perpetuate for its children those things which its own experience has found to be fundamentally good. Any change, therefore, which is to be sanctioned by the group must be one which the group understands, and is prepared to accept. New ideas introduced to the children with which their parents or adult associates were not in sympathy would be frowned upon by the adults. If their practice were persisted in by the children the only result would be the creation of a conflict with parental authority. This would result either in the nullification of the new learning, or the weakening of respect for the opinions and social controls of the older group. In view of the fact that we must depend almost entirely upon these group social controls for the maintenance of law and order and the development of community unity in the evolution of better health standards and higher economic levels, the effective force of commu-

nity opinions must be preserved. This principle, which was an ideal of the Indian Office three or four years ago, is today being realized in practice. In many of the areas in which the community day schools have reached effective development, skeptics of a few years ago are being convinced in the face of successful practice.

The second important policy of the education division is the development of junior and senior high schools located, again, wherever possible, in direct contact with the Indian communities, and offering a vocational program planned with a view to the long range economic purposes of the reservation. An Indian whose life is to be spent on the Navajo Reservation must, if he is to look forward to the successful utilization of the resources of that reservation, be familiar with the principles underlying soil conservation and land management. His educational program must, therefore, be built around these resources, and be carried on in an area where it will be possible for him to practice, as a student, those procedures upon which his success as an adult will depend. This contemplates the development of the advanced educational work of the Navajos at centers in Arizona and New Mexico where conditions approximate those of the Navajo Reservation. Similarly, young Indians living in Oklahoma or the Dakotas who possess land or other economic assets are justified in demanding an advanced educational program which will equip them with the best available practical knowledge for the exploitation of these resources.

One of the earliest errors of our Indian education program was to minimize the cultural contribution of the Indian racial heritage. Much has been said recently of the revival of interest and practice of native arts and crafts. This revival has not only a fundamental cultural value, but it also has a distinct economic value. The encouragement of our Indian young people in the development of handicrafts may, through the activities of the new Indian arts and crafts board, bring results in the form of a definite contribution to the cash income of many Indian families. While it is not likely that the handicraft worker can ever look forward to receiving an hourly wage for his work comparable to that paid for day labor, the fact that in many instances craft work can be the by-product of leisure time enhances its economic value.

However, an equally important contribution to the building up of Indian community and cultural life is the encouragement given by the Indian Office today to the perpetration of native languages. The old prohibition against the speaking of native languages in our schools has been removed, with the result that both students and adults have shown an increased interest in the acquirement of English as a language in which they not only speak but in which they can actively think.

However, almost without exception, the Indian languages have never reached a written stage for general popular use. Transmission of the cultural heritage has depended almost exclusively upon word of mouth. The present administration, however, is giving encouragement to steps now being taken to develop a written form for many of the major Indian languages. It is thus



hoped to facilitate communication with the older Indians, and to develop written records of Indian experience now rapidly being lost. In several of our Indian schools study of the written native language is being experimentally introduced, and the response of the students to this work will be watched with interest.

The past tendency to educate young Indians for wage employment away from their reservation has ignored the fundamental fact that many of these young Indians possess definite economic assets at home, and the further fact that the average American community is already overburdened with wage workers. The present depression has affected least seriously farm families which have maintained diversified subsistence activities. Just as the original pioneers of a generation or two ago wrung their complete living from the soil, so families which have recognized the fundamental fact that the soil is, after all, the foundation of economic life, have managed to gain a subsistence in the face of wide-spread unemployment. The thirteen million unemployed of the peak of the depression were primarily urban residents, and the majority of those, who today remain unemployed, are the wage earners of our cities. It is, of course, realized that national adversity, such as the drought, may extend conditions of distress to rural areas. Primarily, however, the man with a good farm is better off than the man who depends upon a weekly pay check. Therefore, while our schools may justifiably familiarize their students with fundamental processes in woodworking, metal work, automobile mechanics, dress-making, and cooking, these, in many instances, should be supplementary to more fundamental training in land use.

A real opportunity is offered to our Indian schools to develop educational programs definitely suited to the needs of the young people, and a study of these needs is now being made. It will thus be seen that, again, the primary purpose will be to educate the young people near their homes, and in terms of the home community. Because of the distribution of population over the wide areas of many of our Indian reservations some portion of the high school student body will, undoubtedly, have to attend on a boarding basis. But the boarding school as an end in itself has ceased to be an element in the program of Indian education.

All of the evidence at present accumulated supports the conclusion that Indians as a race are in no wise inferior, intellectually, to the white race; the same evidence, however, gives no indication that the Indians are intellectually superior to whites. It is, therefore, fair to assume that a similar proportion of Indians to whites may legitimately look forward to higher education. To compensate for the economic handicap suffered by Indians, government loan funds have been made available to provide higher education to those Indian young people who have demonstrated their capacity to profit by such advanced instruction.

Nothing in the newer educational program will deny to these young people an opportunity for a higher education, but it is the hope of the present administration of the Indian schools that our educational program may produce a generation of self-respecting young people, proud of their Indian heritage, and capable of economic self-support.



## TAHU GOES TRAVELING

By Ta-De-Win



Tahu \*

Tahu, the little Indian boy, put his right hand to his heart and flung it straight out. That sign meant he was very, very happy. His father and mother were going to take him traveling to visit other little Indian boys and see how they lived. Tahu's parents had a lot of beautiful Indian belts and necklaces and even beaded buckskin suits which they were going to exchange for other Indian articles which their people did not make.

They loved to barter and while they were busy, Tahu would make the acquaintance of many little Indian boys. He was a Stony Indian and lived in Alberta, Canada. His father had been teaching him the sign language, for the Indians which they were going to visit did not understand the Stony language.

When Tahu and his little friends played together they used the sign language. It was very simple. You thought of what you were going to say and then expressed it in the simplest way. When you saw anyone coming toward you, you put your right hand up, palm outward in friendly greetings. If there were three white men approaching, then the right hand went up to the forehead as if shading the eyes from the sun, because white men wore hats. After that you put three fingers of the right hand up

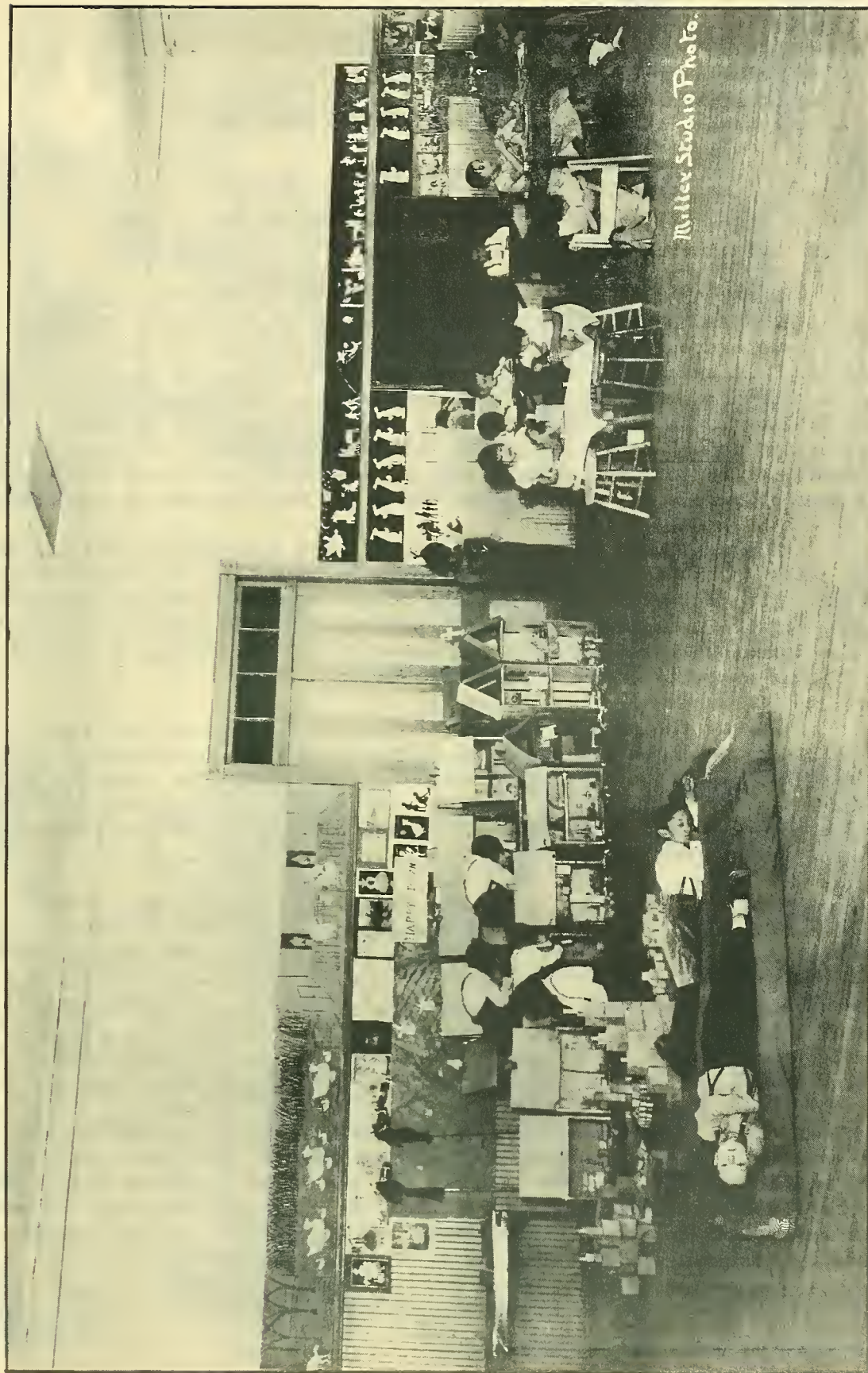
because there were three white men, and funnier still, if those white men were on horseback the forefinger and third finger of the right hand were placed astride the closed fingers of the left and if they were galloping you moved both hands fast.

This was great fun! If Tahu rubbed his hand across his stomach two or three times, it meant that he was very hungry, but little Indian boys did not make that sign often because they were taught to wait patiently for their meals. Tahu was very sure now he could talk to other little Indian boys of another tribe in the sign language. He hoped that sometime there would come up a thunderstorm for he knew how to tell about that very easily. First you clapped your hands for the thunder, then made a zigzag movement with one hand for the lightning and then you raised both hands and then bending the hands from the wrists with fingers held loose, the hands went gently downward like the raindrops.

In just four days they would be off. That made Tahu very glad, so he made the sign again for happy, by putting his right hand to his heart and then flinging his hand straight in front of him. Tahu yawned and went to bed.

\*Courtesy of Frank Myers.

NURSERY SCHOOL AT PIERRE INDIAN SCHOOL, SOUTH DAKOTA



Milner Studio Photo.



## PRINTING INDIAN CHILDREN'S WRITINGS

By Rose K. Brandt

Supervisor of Elementary Education

Under the title "We Make Our Own Books" a previous number of Indians At Work, June 15, 1935, carried the story of developing children's reading in the classroom and reproducing it in more or less permanent form for later use. It was indicated that such content growing out of their everyday life at home and at school, their work and their play, their thoughts and their feelings, was especially valuable as a reading basis because of its familiarity, and also because of the children's pride in its authorship. While the major portion of such content will of necessity have local reading value, only some will have universal appeal and might well be used in other schools.

The past half dozen years have yielded considerable writing that seems quite worthy of being made available in book form to the entire Indian Service. The content of these reading units includes community activities, largely tribal in character; economic processes having special significance for the tribe; children's school and home activities; caring for animal pets and similar subjects of absorbing interest to children.

During the past six months the Indian Office has undertaken to issue some of these children's writings in simple book form, illustrated by art students and printed at the schools having departments for teaching printing. It was tentatively planned to complete at least four such books in time for the opening of school in September. In the ensuing paragraphs is a statement of the status of the enterprise.

The first book to be issued, Feast Day in Nambe, was printed at Haskell Institute. This represents the deliberate attempt of Nambe children to write their own poetry. While, from a strictly literary standpoint they have achieved jingle rather than poetry, the results are so utterly charming as to have given pleasure to children of high school age and to adults of some of the Indian communities as well as to younger children. We are told here in verse, though in frequently forced and occasionally spurious rhyme, about the work that is done in their village in getting ready for winter.

We learn about the preparations for the annual feast day when the fall work is done. The very life of the village is laid before us. We are made to feel the throb of the drum and the rhythm of the dance when feast day finally arrives. Then it turns cold, the crows fly away and the old Indians say winter is coming. The verses are illustrated in linoleum block prints by the youngest art students at the Santa Fe School.





Joe Leakity

"Husk corn all the while"



Juan Suazo

"In October  
The chili is ripe."



Paul Lucardio

"Hear the Indian drums"



Ben Quintana

"Out comes the yellow straw"

School Days in San Juan, which was also to have been printed at Haskell Institute, has been delayed temporarily because of the heavy extra work load carried by the printing department through the summer months in printing a special number of Indians At Work. We have here the San Juan children's own story of what they actually did in reproducing home life in school. The black and white illustrations by the Santa Fe art students are remarkable representations of such activities as building a corral, buying a goat skin, tanning a cowhide, or raising chicks.

Two years ago, when a little monkey came to live with the children at the Seneca Boarding School in Oklahoma, the little six and seven year olds immediately took him to their hearts, loving him, caring for him, laughing at his funny ways and raging at his evil ones. Shaker Our Monkey which was printed at Chilocco, is the story of Shaker's day by day monkey antics written by individual children and illustrated by the child writing the text. The art students at Chilocco faithfully copied the children's own illustrations and reproduced them on linoleum blocks. The result is a book of Indian children's naive stories with their own illustrations in black and white.

The second Shaker book entitled, Shaker's Health Book, has likewise been printed at Chilocco. Here the children tell of the little monkey's food habits, his periodic baths, his failure to gain in weight "because he runs too much", and similar factors pertaining to his physical welfare. Shaker, being "just like a baby" made them strive to train him in the human health practices they are attempting to make automatic. "We should all take a bath" and "Carrots are good for us, too" are typical of the personal implications in their writings. The children's illustrations were likewise reproduced by the art students at Chilocco.

It is our hope to issue additional books relating to the various tribes, including some older children's writings. A commercial publishing house will issue a book of Indian children's writings, comprising poetry, prose, colored illustrations and photographs. Announcements calling attention to the publication will be made when the book is ready, which will probably be in the late fall.

#### The Crow and the Rabbit

Last night I was in the woods,  
There was a mother rabbit and a baby rabbit  
A crow came by and took the baby rabbit.  
The mother rabbit ran around and around.  
The crow flew near the ground.  
Then I shot the crow with my sling shot.  
I made him drop the baby rabbit.  
The crow said, "Caw."  
The rabbits ran away. Maria



# SHAKER

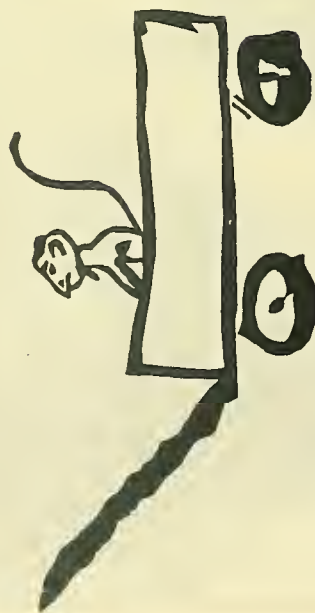


# OUR MONKEY



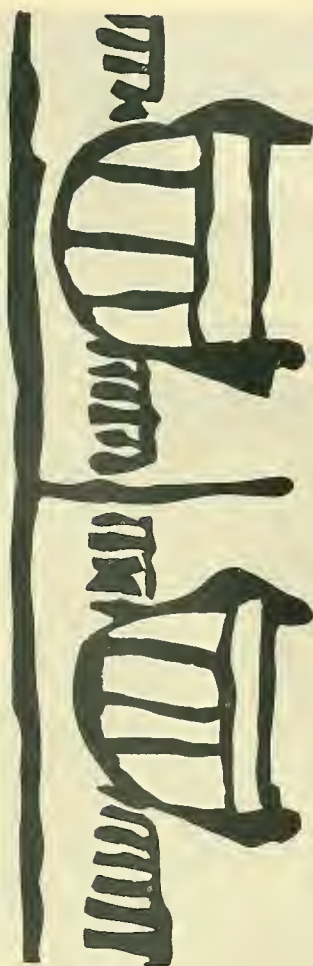
Do you see this train?  
See the cage, too.  
What is in the cage?  
Where did he come from?  
We will tell you.

Edward Blackbear



We made a wagon.  
See the wagon.  
We gave Shaker a ride.  
He likes to ride in the wagon.

Merle Dean



Shaker sits in our chairs.  
He takes a book.  
He thinks he is reading.

Betty Jane Hastings



NAVAJO SCHOOLBOYS



Photograph by H. Armstrong Roberts

## THE NAVAJO COMMUNITY SCHOOLS

The Navajo Indians, or The People, as they call themselves, make up the largest single tribe in the United States. Perhaps more than any other they have maintained their own religious, social and economic life despite long continued efforts of the Spanish, Mexican and United States governments to force them to conform to white standards and practices.

During the past year, however, changes more marked than those ordinarily coming in several decades, have started the Navajo upon a course which promises to bring him social and material advantages not previously desired by him or possibly others, while at the same time permitting the retention of the best of the culture and traditions which were typical of him in the past.

This new direction to their life is the result of giving the Navajos the opportunity of helping themselves. The vehicle has been the community school. And this reserved, conservative, non-English speaking race has responded with a spirit and whole-hearted interest, surprising in its intensity to all who have known the Navajo and difficult to describe to those who do not know him.

The tribe has grown from some 8,000 just preceding the Civil War to more than 45,000 at the present time. Its members are scattered on a reservation in New Mexico, Arizona and Utah of approximately 24,000 square miles in area - as big as a large state. The land is semi-arid. There is little agriculture. Sheep and goat raising, with arts and crafts, constitute the source of a livelihood.

The people are scattered. They move about in search of better pasture. Religious beliefs have largely prevented permanent habitations. Those who had known them the longest said that the boarding school was the only means of educating them. And until a year ago the boarding school, often located at a distance from the reservation, gave them what education they got and often failed to train either for white life or a return to their homes. Thousands of children were without school contacts of any kind.

And even yet the conventional, formal, traditional day or rural school has not succeeded with the Navajo for it has not been tried. But on September 9, 1935, some fifty-five community centers, most of them serving day pupils only, opened on a basis which was and has continued to be acceptable to the Navajo and the government alike.

Each community center is not only a school but is at the same time a common clinic, shop, office, sewing room, library, kitchen, assembly hall,



countinghouse, amusement center, club and public forum for each and every member of the community. From September to April, approximately eight months, an aggregate of 88,599 individuals, other than regularly enrolled pupils and mere visitors, came to the centers - and nothing was given out in the way of free food or other commodities - participated in activities and were served by the facilities and personnel of the community schools. Each school has at least two Navajo employees.

During this time a record for school attendance was set when 4967 pupils were enrolled in the reservation government schools. Of this number 2100 were in schools accepting day pupils only and 2857 were enrolled in the combination day and boarding schools. In the new schools nearly ninety per cent of the children were beginners.

Thus educational opportunity, although of a new kind closely associated with their lives, has been given to 1250 Navajo children who were without schools and without schooling a few short months ago and an agency set up, acceptable both in thought and fact to the people, whereby the entire population is progressing in everything vital to a happy, satisfactory and improved existence.

One of the most pleasing characteristics of the whole program has been the attitude of the people toward their community schools. A feeling of responsibility for their success has been evidenced by the members of each community almost without exception. At the same time there has been no tendency to interfere with that phase of the work readily recognized by the Indians as belonging to the Government employees.

Informal learning of English has gone far ahead of the possibilities of the classroom as individuals of all ages abandon the interpreter in the stress and interest of their new activities. These deal with health, food, cooking, sewing, washing, ironing, spinning, weaving, writing, reading, wood-working, leather work, shop work, athletics, amusement, recreation, road building, hauling, drawing, silversmithing, and what not, including community and race planning.

An old people have accepted a new institution.

\* \* \* \* \*

The Flying Squirrel

I was sitting under a tree.  
I saw a shadow.  
I looked up.  
I saw a flying squirrel.  
It jumped to another little tree  
It was as quick as lightning.  
It looked like a bird.  
It had skin between its legs.  
I jumped up. It was gone.



ACTIVITIES AT THE SEMINOLE DAY SCHOOL, FLORIDA



The Seminole children at the Seminole Day School at Dania, Florida, have had an excellent garden. They raised potatoes, onions, cabbage and radishes for their school lunches. Exhibited in the picture is a half bushel of newly dug potatoes.

Recreation is not neglected at the school. On St. Valentine's Day they had a treasure hunt out-of-doors.



The Campfire group have a very happy club picnic in the sand.



The cabbage plants growing in the coarse Florida sand were finding difficulty in "heading." These day school girls are adding commercial fertilizer to the soil, thus ensuring a good cabbage crop.

Juanita Fenwell of the Seminole Day School at Dania, Florida, has come to be excused from school on this particular morning. Her mother, Eula Fenwell, is going to sell some baby alligators at the commercial camp. Juanita will speak English for her mother and thus help her to carry on the financial transaction.





## SOCIAL SERVICE WORK AT SAN CARLOS

By Naomi K. Sippi - Social Worker

Regard of my daily work of the camp, I go around and visit the home five days in a week, where I am need it. I don't go to all the home, but I go to the home where I am need the most.

There are some of the home kept their children nice and clean without being told. I spent most of my time with the young mother, talk with them how to care for their children and their home. I remember my first visit to Warm Spring Camp No. 1. There was about 25 or 30 tepees. Today at Camp No. 1 at Cutter has no Indian tepee. All live in tent houses and have cooking stove in tent and have a place for their dishes. Most of them have some kind table to eat on, and right here at San Carlos many of them getting new houses all size. We think more of our home since this work started. I know this for I have work with the women for over two years.

Right here at San Carlos visit the old folks and do what I can to help them and also make my visit to some of those are sick. Some of those they don't care to go to hospital and do what I can when they called for me. Many a time I make something to eat, such as soup or putting some kind cold drink such orange juice. I was called the other day to a home to a young mother had twin babies. Came home make clothes for these babies. (I find many cases like this with my work.) The babies are both boys getting along fine.

I meet with the women as I go from home to home have no special place to meet. We are talking about the fair, what we are going to make for the fair, which is not many months ahead. Some of them starting different design quilts; this is all hand work which it will take time. Some are making beadwork and making baskets and moccasins. We also have cooking; some women making bread, pies and cookies. There is one day I work at home with some of the women, such as sewing, cut pattern.

There is one thing that I like to have big group family right here at San Carlos. Wish we have bathing place, and have pipe water close to their home. I saw some these women carry two buckets of water from the river, which is hard on their back. I asked for this water pipe once before. I hope some day we may be able to have it.



Photograph by Mario Scacheri



## OUR CHILDREN'S INDIAN HERITAGE

By Constance Lindsay Skinner

"Playing Indian" has always been one of the small boy's happiest make-believes. That the small white boy must and will become a small Indian boy off and on during the years from five to eight is recognized in the commerce of his world. His small person "gone native" is a symbol of the love of the wilderness and of the need of the wilderness, which the first white Americans experienced in the company of the native Americans, the red men. The love and the need have been transmitted to us. They are in American veins.

Why is the Indian associated with our love of the wild, with our need to get away into it every so often? In short, is there some deep reason, tucked away in the recesses of our national history, why Tommy dons feathers when he sets out upon his adventures across the vast prairie of the back yard?

There is, but in searching for it, we must first remove a huge obstacle blocking us from the truth. The obstacle is the mass of falsehood about the Indian which has accumulated in our minds from reading history books and fiction in which the Indian has been presented as a treacherous and blood-thirsty animal, with not a spark of true humanhood in him. Of late, authors of books for children have begun to approach the Indian differently, with sympathy, and a desire to do him justice, however belatedly.

But it will take many more such books to undo the mischief of the school histories. Even though some children today are learning a little of the truth about the Indian, their parents are still in the dark on the subject, their memories vaguely agitated by scalps and dripping tomahawks. And this is a great shame, for it prevents parents and their young folks from enjoying together a fascinating adventure.

Indian life in camp or pueblo or on the hunting trail, Indian folklore, arts and crafts, poetry and music, and Indian ideals in character building, all offer a new and vividly romantic interest which parents and children can pursue in comradeship, not only in the wilds during vacation but in city and town through the medium of authentic books, and of Indian collections in the museums, and occasionally, of recitals in which Indian poems and stories, Indian songs and dances are faithfully presented.

And this pleasant family pursuit of a new interest will immediately disclose that the keynote of Indian life was not bloodthirstiness, but beauty. Once having found the keynote, a new view of Indians and of our ancestors' relations with them is disclosed to us.

Outstanding virtues of the red people were courage, honesty and hospitality. The first French and English pioneers, who landed on North American shores to make friends with the Indians and to trade with them, were struck by their kindness and their sincerity. Indian hospitality is amusingly illustrated in the first attempt to plant a colony in Quebec. One Pierre Chauvin had secured a monopoly of the beaver trade on condition that he transport fifty settlers. Chauvin had no interest in colonization but, as a gesture, he gathered up sixteen vagrants and petty criminals from the dark alleys of Paris - shanghaied them, we would say - and turned them out to fend for themselves, or perish, on the wild shore of the St. Lawrence.

The sixteen weaklings, faced with certain death from starvation, ran off to the nearest Indian camp. The Indians received them hospitably, fed and sheltered them, not for a few days, but permanently, taught them to hunt and trap, to respect other men's possessions, as all good tribesmen must, and to acquit themselves like freemen in a natural world.

The primitive Algonkins of the Quebec forest not only saved the lives of the sixteen white men by their hospitality, they also redeemed sixteen city apaches and pickpockets by their tribal discipline. This is the first record of criminal reform on North American soil! Glancing ahead twenty years, and southward to Plymouth, we see the gentle Pilgrims following an Indian named Squanto into the meadow.

They are wan and sad, for they have lost half their number during the winter from privation, cold and disease; and the fear of famine is on their hearts. Squanto has come to their rescue with Indian meal. He teaches the Pilgrims how to fertilize the soil with decayed fish, how to plant and to tend the beautiful sustaining maize, the red men's "Mother Corn." Benevolent Squanto!

Is it stretching a point too far to see him as the originator of farm relief, or to call him the president of the first American agricultural college? At least, he should be listed with Miles Standish, Bradford, Winthrop and the Mathers as one of the true fathers of New England.

Indians thought it a very evil thing to let anyone hunger. No matter how scant was their own supply of food, they would share it with the needy. They felt a deep reverence for life, and it extended to the animal world as well. They did not wantonly slay. On their hunting and trapping expeditions they killed only as many animals as they required for food and clothing and other necessities, and they utilized practically all of the kill. They wasted nothing.

Whatever meat they did not need at the time they preserved for winter. Hides they made into clothing, blankets and tent covering. They shaped the bones into weapons and tools, and wore feathers, horns and claws as ornaments. Except under the pressure of hunger, they did not kill in the breeding season; not until the white traders arrived in their world, demanding first furs, then more furs, then furs all the year round. The Indian tribes were the first association for the protection of American game and the first society for the prevention of cruelty to animals!



Honest dealing and truthful speech were integral parts of the Indian's code, as they have been of brave men's codes everywhere, in all times. Courage naturally scorns theft and deceit. In the sign language of the Plains tribes the sign for truth meant literally "speaking one way" and was made by one finger coming straight from the lips. Two fingers, spread to form a forked tongue, meant "speaking two ways" that is, lying. Of all the synonyms for truth which we have culled from many nations, is there a more beautiful one than the Cherokee's name for it - the "Beloved Old Speech?" When the Hudson's Bay Company, established in 1670, built posts on the bay and opened trade with the Indians, some of the tribes came from the northwest down the Nelson and Hayes Rivers, which empty into Hudson Bay, a distance of seven hundred miles.

Frequently the traders were obliged to advance many thousand of dollars' worth of goods - blankets, powder, guns and so forth to these Indians. They had only the red men's promises that furs to the value of the goods would be brought to the trading posts the next year; but they found that they could trust an Indian's word. In the two and a half centuries that the great company has been trading with Indians, its losses through an Indian's failure to keep his promise have been negligible.

Courage, honesty, hospitality. These native American virtues may well be freshly presented to young white campers summering on an old Indian site where the breeze-stirred leaves sing the same song over them which they sang over the heads of Indian boys and girls. For when Indian families sat before their hearths under their green-latticed roofs, as dusk fell, parents would teach their young folk these essentials of right living by telling stories which exemplified them. Indians loved stories. Every tribe had its mass of oral literature comprising religious and moral tales, histories, stories of animals, innumerable funny stories, romances and songs, or poems that were chanted and sometimes accompanied by drums and dancing.

Indian children were taught to repeat stories for the same reason that white children are taught to recite fine poems and to read aloud from the classics, to become familiar with the good literature of the past and to know the beauties of their own language through correct pronunciation, right phrasing, intelligent emphasis and pure rhythm.

To speak incorrectly, with a solvenly enunciation, was considered disgraceful. Respect for the language is hardly an outstanding habit of our own young folk today. Does not the Indian story-teller of old offer a useful hint to parents and summer camp teachers who are now telling stories and singing songs round their outdoor fires, which burn over the long buried ashes of the red men's hearths.

Little Indian boys and girls played with toys, as little white children do. Indian mothers made dolls of deerskin for their small daughters, stuffed them with dried grass or deer hair, and painted their faces. Fathers made for their boys and girls tiny canoes, bows and arrows, carved and painted

wooden birds and animals and, perhaps best of all, caught wild pets for them. Black Bear Child roaming the camp, or pestering the returning berry pickers for a juicy handful from their baskets, was no novelty.

Indian children began while very young to learn how to be useful and efficient. Girls learned sewing in making clothes for their dolls. Their mothers and grandmothers taught them weaving. They watched the women of their village busily scraping, stretching and tanning deer and buffalo hides, ran about for this or that tool, and felt proud of their small part in the work. They helped in the berry picking and tended the cook fires. They played games which made them agile, swift and graceful.

Games for boys also tended to develop suppleness, grace and speed. White boys know that when they are grown up they can choose among a hundred professions, a hundred types of business. Only two professions were open to the Indian boy - hunter and warrior - and he must follow both. All his games, sports and lessons were designed to quicken both his body and his intelligence so that he would be keen, observant, swift and powerful, subtle as a serpent to glide after game or foe, so perfectly controlled that, when on scout duty, he could lie for hours in the meadow by the edge of the enemy's camp as still as grass on a windless day.

Although there were craftsmen specially skilled in making bows and arrows and other weapons and tools, every boy learned to make his own. Perfect utility combined with beauty and grace was the Indian craftsman's ideal. Recently, I saw a motion picture, made by Dr. Clyde Fisher of the American Museum of Natural History, showing Marie, the famous modern maker of black pottery, in all the stages of her work from the first prayerful moment when she casts the sacred meal over the blue earth which she is about to dig.

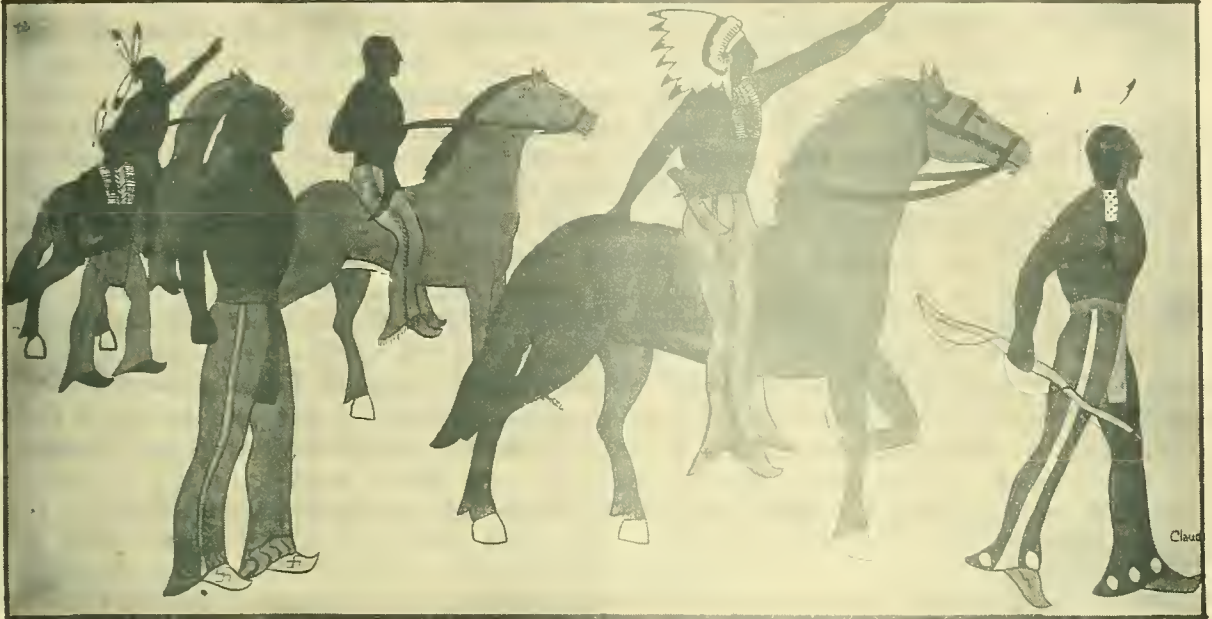
Later, as she molds the wet clay into the shape of a pot, only her eye and hand guide the swift and delicate mathematical process, yet no pot of hers has ever been found to be more than an infinitesimal fraction off the perfect circle. Her deft, strong, beautifully formed hands work rapidly in the responding clay; her stalwart body and broad, placid face are bent in a single concentration, then her heavy lids lift and the creative artist looks out from a deep place within, where joy and calm and intensity are blended, a spiritual place which is hers individually and by heritage.

Grace, flexibility, sureness, the accurate eye, the deft hand - are these not good gifts to bestow on your children? Why should the young white hand be clumsy? No Indian parent would have permitted clumsy hand and untrained eye; nor shambling gait, bad carriage and slovenly speech! Reprinted from Parent's Magazine.



## TWO INDIAN BOYS RECEIVE NATIONAL ART HONOR

Claude Nix and William Lara, students at the Sequoyah Orphan Training School, Oklahoma, exhibited paintings in a national exhibition of children's work sponsored by the Associated Experimental School at the Rockefeller Center in New York City last year. One of Claude Nix's pictures was reproduced as a post card for sale and both boys have received numerous letters of appreciation from children who attended the exhibit.



Mural by Claude Nix



Mural by Cecil Dick

## LANDS AND ALLOTMENTS

By George LeMieux

Pima Agency, Arizona

Fifty years ago the Indians owned 138 million acres of land. They have been described as living at that time "in abundance, and carrying on a fruitful, peaceful existence." Then came the allotment act of 1887. Today, the 138 million acres have dwindled to 52 million, and much of it is desert. It has been estimated that for a reasonable standard of living the annual net requirements of the Indians of the entire country totals eighty-one million dollars. Based on their present, it has also been estimated, their productive capacity, including returns from crops, live stock, forest products, mines, oil, water power, fish, game, furs, wild plant products, recreational developments, hand crafts, poultry, dairy products and wages from outside the reservations, totals sixty-seven million dollars. Between the amount required to maintain a reasonable standard of living and the most that can be produced is a difference of fourteen million dollars. In other words there is a deficit in productive capacity of that much. They can now be described as living in abject poverty.

Witness the Indian and his circumstances of 50 years ago; witness the Indian and his circumstances of today. If we measure progress by an abundance of the necessities of life, we must admit the Indian of a half a century ago surpassed the present-day Indian and yet during all that time millions upon millions have been spent in an effort to locate him in his proper place in the economic scheme of things. Truly, a structure has been attempted on a foundation that does not exist or to say the least is very insecure.

The allotment act of 1887 has been rightfully referred to as "the most disastrous single cause of shattering the morale of the Indian." Providing as it did for the allotment of lands to the Indians in severalty, it conferred upon them the same property rights and responsibilities of the white man, but without the necessary credit and training.

As each allotment was made the land was held in trust by the United States for a period of twenty-five years. Then, a fee patent was issued, but too often the land was immediately sold. If the original allottee retained his land until his death an heirship snarl began which increased as the years rolled by. Cases have been cited where more than 100 Indian heirs are the owners of equities in a single allotment and again one Indian may possess an heirship equity in twenty allotments. Effective use of the land became impossible, making it necessary to lease or sell.

Thus two evils fostered by the allotment act operated to reduce the 138 millions of acres to 52 millions. The first, through sales, brought about



by the lack of training and credit necessary to effectively meet property rights and responsibilities; the second, through sales brought about by the need of clearing up the heirship tangles.

The picture as it relates to the Pimas and their holdings is better, only because an element of time has intervened. That they still hold intact an area comprising four hundred and forty-two thousand acres, may be accounted by the fact that the one hundred and twenty-three thousand acres allotted to them in 1914 and 1919 is still held in trust by the United States. At the time these allotments were made each Pima was given 20 acres in two 10 acre tracts, one of which was designated as a primary and the other as a secondary. Apparently these designations were necessary to differentiate at the time between that for which water was available and that for which no water could be procured.

But the Pima could not escape the heirship tangle. They have lands now that cannot be used because it has been divided among heirs and again divided among heirs of heirs. In fact the division continues, and more and more individuals are involved, until there is practically no difference between heirship and the dime chain letters.

Consider the probate record of one Frances Eschief, Pima, who died in 1918. Her twenty acre allotment was divided among her children and grandchildren to the point where one of them received  $2/96$ th as his share and all of it is subject to two life estates of  $1/24$ th each. We also have cases where one person holds small heirship equities in a dozen different allotments. These are not unusual cases. Others in the files will show that it was necessary to use one part of one thousand as the fraction before distribution among the heirs could be made.

However, the Reorganization Act now stands guard. One statement has been made of that Act which sets it apart as legislation significant to Indian development and progress. No greater tribute can be paid its sponsors and proponents than has already been paid in these simple words:

"The policy of the Allotment Act has been reversed by the Wheeler-Howard Act."

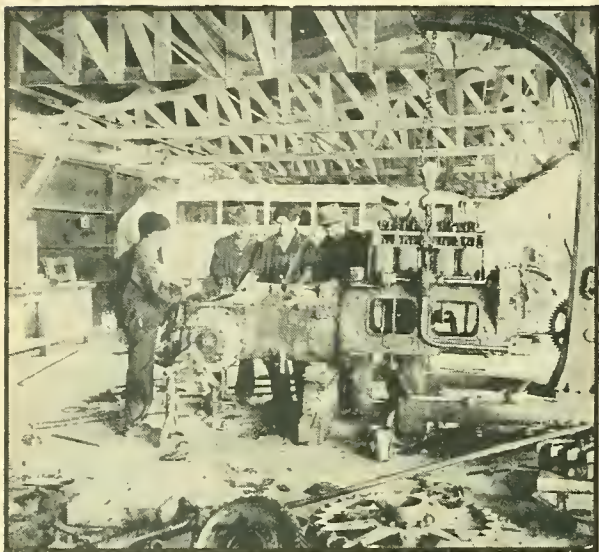
Here on this reservation, as it is throughout the land, the Indian now has a voice in shaping his own destiny. The Pimas have it in their power to continue holding intact their present holding and make effective use of it by clearing up their heirship tangles. It can be done, for in working out a proper solution they have the benefit of recognizing and avoiding the mistakes of the past.

Those of us in whose hearts there is room for a consideration of others may tremble in sympathetic understanding of the responsibility that is theirs, as they deliberate upon their course, but we dare not lose faith.

## TRACTOR SCHOOL AND REPAIR SHOP OPENS AT PHOENIX, ARIZONA

By William I. Goodwin

Associate Supervisor Industrial Training (Agriculture)



Reassembling The First Tractor

and maintenance. Indian operators of tractor and road machinery and Indians employed as mechanics, who need further training to become better operators and mechanics are particularly desired as students. Other Indians now employed, who have demonstrated special ability in these occupations are also encouraged to make application for attendance.

The school has been fortunate in obtaining as instructor the services of Mr. James P. Ivy, formerly operator, repairman and instructor in the tractor shop at the Pima Indian Agency, and more recently with the Caterpillar Tractor Agency, at Phoenix, Arizona. Probably no man in the entire southwest is better equipped to perform the new duties which have been assigned to him.

Job production and "learning-by-doing" methods prevail throughout the entire course. Overhauling and repair jobs in the shops and in the field on all makes of tractors, including Diesel as well as other types, comprise an important part of the training course. Several tractor overhauling jobs have already been completed by students enrolled at the school. The use of literature, charts, slides, motion pictures and actual demonstrations of the latest equipment furnished by cooperating manufacturers of tractors and road machinery is another feature of the course.

A tractor school and repair shop was opened at the Phoenix Indian School on June 2, under the supervision of the school authorities, on a continuous and "pay-as-you-go" basis - a somewhat new departure in Indian adult education. An advisory group comprising representatives from reservations and other branches of the Indian Service in the southwest is assisting with the development of the project.

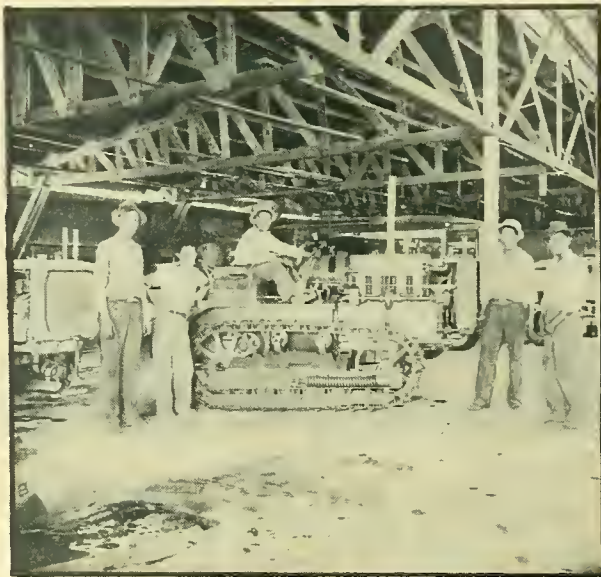
The purpose of this school is, briefly, to provide specialized and intensive vocational training for Indians over 18 years of age from any part of the country, who desire to improve their knowledge and ability in the automotive field, particularly in tractor and road machinery repair



The present registration plans for the school call for the enrollment of not over fifteen students. Prospective students may obtain educational loans, if necessary on application to the Washington Office, through any agency superintendent in order to meet the expenses of subsistence and tuition. Tuition is \$15.00 per month and a like amount is charged for subsistence, laundry and quarters at the school.

Since the school is continuous the year round, students may be enrolled at any time whenever there is room to receive them. Students may progress through the courses as rapidly as their respective abilities permit. It is estimated, however, that from four to six months will be required for the average student to complete the course.

For additional information concerning this school prospective students should consult the nearest agency superintendent or communicate directly with Dr. Carl H. Skinner, Superintendent, Phoenix School.



First Tractor To Be Sent  
Out From the School

\* \* \*

### ORIGINAL CHILDREN'S WRITINGS

The following stories were written by third grade pupils at the Chin Lee Indian School, in Arizona:

#### Squirrel

I am the squirrel. I live in the hole. I eat nuts. The children like me very much. Sometimes I don't like to go to sleep. Mae.

#### What I Do In Summer

I herd the sheep. I keep my sister and brother. I have to work hard. I have to keep my clothes clean. I have to keep mother's baby clean. I have baby lambs and baby goats. That is all I can do this summer. Isobel.

#### Aeroplane

I am the aeroplane. I fly in the air. Sometimes I sit on the ground. I take some people to fly in the air. I like to fly. The people like for me to fly with them. Sometimes I fall down on the ground. Mae.

## OPPORTUNITY FOR 4-H CLUB WORK AMONG INDIAN CHILDREN

By John T. Montgomery, Supervisor of Extension Work



4-H Club Member Cultivating Her Garden, Consolidated Chippewa.

There are nearly 101,700 Indian children of school age in United States. There are about 80,500 enrolled at schools of all kinds. It does not seem too optimistic to believe that 50 per cent of this group, plus some who are a little beyond school age, should be enrolled in 4-H Club work. This is particularly true at this time because club programs have been expanded to make the work more interesting and valuable to the nearly adult boys and girls. Some of the older boys and girls have felt that club work was something for children, and perhaps

the conduct and management of clubs with which they were acquainted have justified such beliefs. There may have been a tendency to arrange club programs with such rigidity that older members had to begin in the primer class and carry the work along the lines of a fixed routine rather than providing the opportunity for the type and character of work which the prospective club member wished to follow. Now, however, greater freedom in selection characterizes the work and there is an agreeable and profitable niche for any enterprising boy or girl who wants to do club work and it can be done without making the older members feel that club work is too nearly childish play.

Scattered over the United States there are nearly a million 4-H Club members, of which about 40 per cent are boys and 60 per cent girls. In all the counties where county agents are employed the average enrollment is 193. It would seem that more Indian boys and girls should be interested and enrolled in club work. It is an effective means of interesting young people in the agricultural life of their community, state and nation. Club work is so important that extension employees in the Indian Service might schedule most of one month's time to be devoted to the organization of club work in their respective districts. Of course, it will be necessary to follow up the organization to see that projects are not neglected and that the program is completed.

This may even become necessary in years of extreme drought or other disaster to reorganize the whole club program in the middle of the season in order to complete the best work possible under the conditions that may be obtained. For example, at this time some leaders have allowed their clubs to



disintegrate and the whole program has gone by the board, while others have salvaged what survived the ravages of the drought and revised the work to meet the difficult conditions and will complete the year of club work with some satisfaction to 4-H officials and to the everlasting benefit of the boys and girls who are the ones most concerned.

4-H Club work should be organized and carried on in cooperation with county agents and local leaders and through them with the club officials of the state. If the membership of the club is part white and part Indian, it is advisable to have a young Indian man or woman act as leader for the Indian children, or if their training and experience does not quite warrant such positions of leadership they might be designated as co-leaders or assistants until such time as they may demonstrate their fitness and ability to accept full responsibility for the leadership of a club. Some of the most able club leaders in the country are not gray haired, many of them are graduates from the ranks of club membership.

Good club leaders are rather difficult to find at times and it may be necessary to train them from the most available material. It can be done and has been done many times. This job requires skill on the part of the trainer, but must be done if the club is to make the progress that is expected. The new programs of the Department of Agriculture as applied to states and counties are developing an unsuspected number of people who have unusual ability as leaders. The success of the club program depends to a great extent upon the ability of the leaders selected.

In isolated communities 4-H Club work should be made such an important activity that every resident is drawn into the work in some capacity. They can assist the members with their projects, they can be entertained by club programs, they can assist in field day programs, shows and special exercises and better still each adult may well act as sponsor for one member and encourage that member by instruction and example. The writer was much interested in observing the activities of sponsors for some club members in Texas. These god-fathers, if we may call them that, exerted no small effort to make "their boys" successful and useful club members. These men were experienced and successful stockmen and their teaching was often more able than that of the club leader on matters of practical application of the teachings of colleges and the information published in books and bulletins.

By skillful direction and effective organization it is possible to



Getting An Early Start  
With Hogs, Red Lake

have the whole community tied into the club work and it is only one step from club work to general extension projects. Indeed, it may be found that it is a bit difficult to keep some communities from becoming overenthusiastic and undertaking ill-advised projects, but that is not a condition to be feared; just one to be assisted and directed which is, after all, the extension employees' job.

Sometimes none of us are very alert, and as extension workers we fail to see opportunities for the development of club work as one effective means of stimulating interest in the whole program of extension activities. Not enough care has been exercised in the selection of projects for club members. If it was "in the book" well and good; if not, it was therefore an impossible undertaking and not to be considered. What we really should consider is the need of the club member and if it requires the writing of a new project, why let that stand in the way? Just write the project and proceed with it.

State club leaders no longer hesitate to introduce new projects nor are they upset by them. What we must be most concerned about is the need for certain lines of instruction that will be translated into action and then organize to get greater results through organization than could be realized by scattered individuals working alone. Independence of thought and action are encouraged by club work, but at the same time the member learns how best to work and live with others as members of his organization and the community.

There is an abundant opportunity for club work in the Indian Service. There are many girls and boys who should be doing club work in preference to dissipating their energies and wasting their time on things of far less value. The opportunity exists, many children need the work, there is sufficient personnel to assist in the organization and conduct of the work. Some effort must be expended in securing the interest of prospective members and more attention must be paid to the organization of clubs among groups of about the same age.

This movement is not one for which extension workers alone are to be held responsible. Health and education are equally concerned and other activities, such as forestry and irrigation, lend themselves readily and effectively to club work. Every employee in the Service has a direct interest in some way. It may be a particular individual, through projects which may be undertaken, or through personal service that may be rendered, because every worthy employee is interested in the well being and development of all Indian children.



## THE NEW SCHOOL AT STEVENS VILLAGE, ALASKA

By Frank H. Mishou, Community Worker



"A Quiet Hour in the Library"  
Metlakatla School, Alaska

The quiet of a sleepy late September afternoon was rudely shattered by a sudden chorus of howls from the motely collection of dogs tied on the river bank and the shrill childish cries of "Steamboat! Steamboat!" from the excited children of Stevens Village as they tumbled toward the boat landing. This was the day the new teacher was coming - the teacher for the new Govern-

ment school to which the people had been looking forward for five years!

In the distance, about to enter the south end of the broad heavily forested Yukon River Flats could be heard the faint "Chug! Chug!" of the famous old river boat the "Yukon." As the minutes dragged by, the wheezing of the venerable stern-wheeler became more distinct and finally she rounded the last bend in the winding channel and nosed her bow in the soft mud of the river bank at Stevens Village.

The entire village constituted a reception committee as the teacher came ashore and approached the groups gathered here and there on the river bank. He was greeted in a friendly but very reserved manner by the older men, but with studied indifference by the younger men who were in a compact little body, apparently engrossed in the unloading of the school equipment upon the beach. The broad grinning faces of the women seemed to explode and shout the words, "Hello! Hello!" "Glad! Glad!" into the startled ears of the teacher.

The arrival of the last boat up the Yukon before the "freeze up" had brought all the school equipment - books, tables, chairs, desks and everything necessary to furnish a new school in the wilderness, even including the new teacher. Late Thursday afternoon, two hours after the boat had landed, all this equipment was safely packed from the beach and stored in the school building.

The new school building is located about 150 yards from the boat landing. It is of log construction, sheathed on the outside with unpainted boards. The schoolroom is 30 feet by 20 feet with five large windows affording a view of the river and the vast forest, flanked with rounded hills and snow-capped peaks in the distance. Attached to the school building are the teachers' quarters consisting of a kitchen, a medium-sized living room and a small bedroom.

How the task of getting the school ready for the children on the following Monday was accomplished can best be shown by consulting the teacher's diary.

Thursday, September 26, 1935: Completed moving of equipment at about dark and unpacked boxes and cartons until 12:30 a.m.

Friday, September 27, 1935: Built dish shelves and kitchen table, built kitchen shelves, set up tables, school chairs, dresser, unpacked dishes, food; set up bed - night; unpacked medicine.

Saturday, September 28, 1935: Built medicine shelves; bookcases for school books; made work bench and stored away paints and hardware; set up clothes hooks and set up new kitchen stove.

Sunday, September 29, 1935: Made a blackboard by painting canvas with black paint. I decided that three tables could not accommodate twenty children, so built a long table for the older pupils.

Monday, September 30, 1935: Rang school bell for the first time at 8:30. Nineteen children appeared - ten girls and nine boys varying in age from seven to twenty. Only two had been to school before and these for only one year each.

How did these native children feel about going to school for the first time in their lives? A thirteen year old girl wrote in March, 1936, of her impressions of the first few days. "I think that when I go school I will get lick and when I start go school my teacher no lick me."

A nineteen year old boy with no previous schooling informs us: "I thought to myself that teacher is fat and short and when boat land he wasn't fat and short, he was kind of skinny and tall."

A girl of fourteen writes wistfully: "I wish I can write letters, I hope this school is here forever." And another little girl of twelve: "I was very sorry because I don't know how to write my name; when school bell ring I was very scare. When steamboat come in big fat man (boat steward) give me orange. We say thank you and dance up and down."





"Leaving School For A Vacation"  
Tanana, Alaska - Yukon River

ens Village and were the ancestors of the present inhabitants.

At present the village has a population of seventy Indians. There are no half-breeds nor quarter-breeds. One white trader conducts a general store and trading post to exchange food, equipment and clothes for fur.

Except for the fact that these natives have modern tools with which to work, they live much the same as did their ancestors. The story of their emergence from the stone-age culture corresponds with that of many other tribes, both in Alaska and in United States. Because of the harsh climate and total ignorance of how to cultivate plants for use as food, the transition is more marked perhaps. The younger generation has a lofty contempt for old customs, arts and beliefs. They ask, "Isn't it better to buy white man's tools, food and skill and ways of living (culture in general) than to foster and encourage our own?"

However, the older and wiser heads are somewhat distressed by this "going modern" and as a matter of racial pride want above all to keep the Indian an Indian.

Strangely enough, even though Stevens Village is located in the heart of the vast caribou country, the natives rely mainly upon moose for meat and hides. True, they succeed in obtaining a few caribou but the

The history of Stevens Village is rather obscure. Indian folklore has it that the original inhabitants were wiped out mysteriously because "bad medicine" was made against them by medicine men of hostile tribes north of the Koyukuk River. This was done in retaliation for the brutal murder of members of their tribe by Yukon Indians. One lone survivor of this mysterious catastrophe died some years ago. These Koyukuk natives settled at Stevens Village and were the ancestors of the present inhabitants.



"Evening on the Yukon"

village lies outside the track of the great annual caribou migrations making it impossible to depend on caribou for a food supply. The Yukon River furnishes a barely adequate supply of fish which are caught in nets or in fish-wheels and which are frozen or dried for winter food for both men and dogs. Dogs of unrecognizable breed furnish the sole precarious means of transportation during the long winters.

During the trapping season, the Indian makes a meager living by taking silver, red and cross foxes, lynx, wolves, wolverines, beaver, muskrats and coyotes. The skins are the main standard of exchange for the goods of the white man.

At the first community meeting held in the new schoolhouse for which the construction labor had been largely donated by the natives themselves the villagers expressed their pleasure and gratitude to the United States Government for giving them a school and school teacher. Many families formerly living in Stevens Village and who had moved to other communities have expressed an intention to return. All are convinced that the new government school will give their village a stability and prestige not hitherto enjoyed. All are determined to cooperate in the realization of these hopes.

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### UNIVERSAL DRUM BEATS

By Red-tailed Hawk

Far into the night drums beat, while the sand is being patterned  
by a thousand feet.

In the stillness of night, countless voices join in rhythm.

tum - tum - tum - tum

Blending in united effort a subtle vibration, releasing chords  
unknown.

A deep feeling of restfulness.

Roaring water hits the strain, flickering shadows come and go.  
Winds circling the mystic dunes, takes the cadence from hill to hill.  
Wings unseen beat the night in melodic flight. Music of the wild.

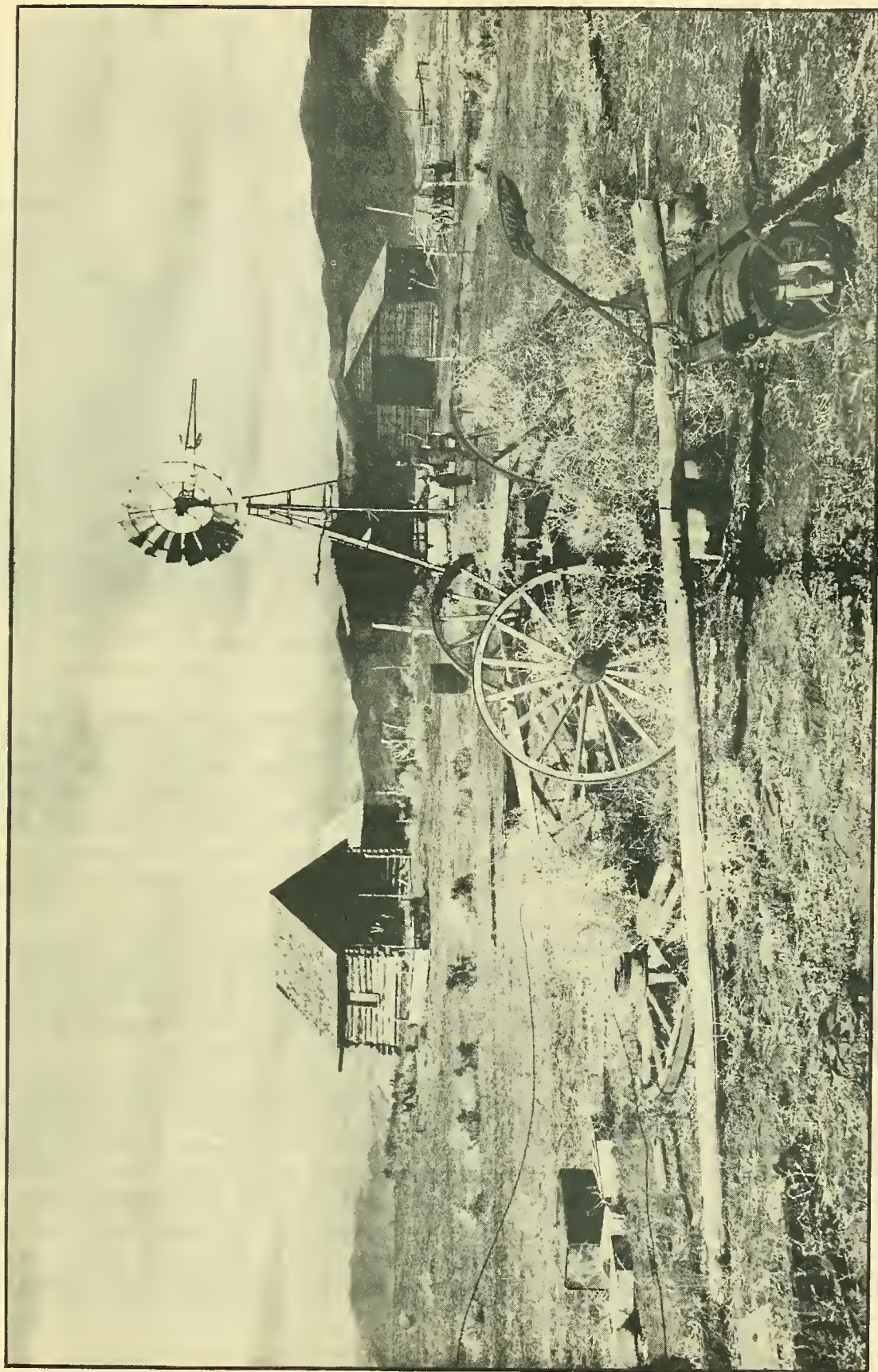
Drum beats in the night - Calling - Calling - all unites into one whole  
Sending forth the power of old.

God is everywhere, man is naught, in a cosmic without a blot.  
Rhythm! Rhythm! Rhythm!

Hands reach across the ages - Hearts beat in tune with sages.  
Eyelids flicker - noses breathe - Mouths whisper the universal creed  
Tum (be freed) Tum (be freed) Tum (be freed) Tum (be freed)



THIS HAS HAPPENED ON MANY INDIAN LANDS



Resettlement Administration Photograph by Rothstein

### FROM THE DROUGHT AREA

No crops will be raised at Fort Peck this year except on the small irrigated areas. Furthermore, ranges are in very bad condition particularly on account of the lack of water and there will be very little hay produced for winter feed. Owing to the extreme contamination of the water in the Missouri River, people are facing a very hazardous situation as a greater number of them have always used such water. The drought adds to this problem and makes the water much more unsafe.

There is nothing in the world that can help these people with lasting results except water for domestic use and perhaps even more important, water for irrigation. Anything else that may be done for them in the way of work or direct relief can naturally be only of a temporary nature. We had to give the needs of the people very careful attention in order to prevent suffering, but this has been done through the splendid help of the Indian Office and other government sources. We have just been advised today that the Resettlement Administration will allow subsistence grants and emergency feed loans which will be of great help in handling our problems. Furthermore, we have recently been able to get the state WPA authorities to increase our quota of workers.

On the Sisseton Reservation, in South Dakota, the water situation is bad. For example, neither domestic nor water for live stock have been developed as they should have been. Many of our Indian families have depended on springs and running water in the past. The long continued drought over a period of years with a climax of the present drought has dried up many of their watering places.

Many families have been obliged to move and camp closer to water.

Steps have been taken by this office to remedy the situation and we now have a WPA project approved whereby the WPA is furnishing the labor and the Indian Office is furnishing the material with which to dig wells on individual Indian allotments. Men are now at work developing the springs and digging wells. Only Indians are employed on these projects.

We are securing help from the Resettlement Office and are now increasing our I.E.C.W. program and with our WPA projects and our own road work going on the reservation, we are relieving the unemployment situation very rapidly and those Indians who are unemployed are being cared for through our support funds, the Resettlement Office and the Surplus Food Commodities in the various counties.



## SUMMER SCHOOL AT PINE RIDGE, SOUTH DAKOTA

By Allan Hulsizer

Supervisor of Secondary Education



"Boy Milking"

Thunder Club Demonstration School

On July 13, a summer school for teachers, field agents, supervisors and other employees and teachers from public schools in the Indian country began a six weeks' term at Pine Ridge, South Dakota. With Mr. Holst as dean and registrar and Joe Jennings as Director, about 175 people formed various groups under the leadership of Director of Education, Willard Beatty, with Indian education supervisors and special instructors

drawn from outside the Indian Service. Through arrangements with the University of South Dakota at Vermillion, South Dakota and the State College for teachers at Greeley, Colorado, university credit was granted to those enrollees desiring it. Many of the participants in the summer school, however, elected to audit courses for their intrinsic value rather than for credit. As one teacher student expressed it - "I do not need the credit. I am here to find out how to improve my work."

Through the cooperation of various individuals and groups a program specifically adapted to the Indian Service was developed. The size of the group and the attitude of the faculty made the pleasant informal atmosphere of the school its outstanding characteristic. Some of the employees from Pine Ridge lived at home and motored in for the day. Women lived in the girls' dormitory and the men in the boys' dormitory. Tents housed a third group presided over by Henry Fielder, Field Agent from the Yakima Reservation, in the State of Washington, and who was referred to as Mayor of Tent City. Unusually good meals were served by the special club which was run for the students.

Director Beatty gathered the whole group each evening of the first week for discussions on the philosophy of Indian education; discussions which served to put the problems, prejudices and traditions in the Indian Service alongside modern knowledge of the psychology and philosophy of racial associ-

ation. Joe Jennings directed two courses, one in Rural Sociology and one in Indian School Administration. Mr. Roberts, Mr. Currey and others participated in these courses. Though these titles seem orthodox, the conduct and subject matter of the courses were experimental and characterized by the developmental process within the group. Sam

Thompson directed a course for field agents. Twenty-eight field agents were present at the summer session.



#### Turkey Project

Mr. Holst led a group interested in secondary education and managed to keep the prima donnas of the faculty in good "singing" trim. A course in observation and applied techniques in the elementary school was directed by Allan Hulsizer. As a part of this course, four demonstrations were maintained for observation. Two observation centers were day schools in the country, which gave opportunity for the viewing of adult Indian groups in action as well as of the children. These were taught by Mr. Leslie Keller and Emil Frey, respectively. Other opportunities for observation were presented by a first grade class at the Pine Ridge campus taught by Miss Selbrede of Cheyenne River, and a nursery school by Miss Mattison of Haskell.

With the cooperation of Dr. Bond and Nurses Wallace, Donovan, Bond and others, physical examinations and follow-up were demonstrated with these groups and a health course was taught by Miss Hahn of the Health Education Department of the University of Chicago. To start the school off on the right health foot, Miss Edna Gerken, Health Education Supervisor from the Washington Office spent the first week at Pine Ridge in conferences and classes laying the ground work for the health program.

Experimental groups in weaving were led by Miss Elkin of Berea, Kentucky. Wool sash weaving being characteristic of Woodland and Plains Indians and, perhaps, offering in sheep areas a combination of arts and crafts with agriculture, which will capitalize Indian special aptitudes and opportunities. Miss Cable of North Dakota explored the nearby Badlands for clays with low firing point. These it is hoped will be suitable for building materials and pottery which may exemplify some of the craft accomplishments of the noted "Pipestone" carvings.

An encampment of adult Indians along White Clay Creek cooperated with the school in a study of native arts and crafts and furnished occasional opportunities to study old customs in a friendly atmosphere. A health program



in connection with this camp offered participation and demonstration to the students of health, and indeed, the whole school. This group also helped Mr. Carmody in the recreational program of the summer school. The evening parties presided over by Mr. Carmody were a major factor in developing the informality which it is impossible to signalize too markedly and which reached a higher level in this summer school than in any the writer has yet observed.

Dr. Garth of the University of Denver enrolled a large class in racial psychology. Mr. Critchfield is to have a place in the Rural Sociology Course and Mr. McCaskill and Mr. Fickinger are expected to join the faculty in August. A large group has registered for Dr. Mekeel's course in Anthropology.

The summer school includes a course in general agriculture which embraces the following topics: Poultry, live stock management, live stock diseases, 4-H club work, forage, roots and grain crops, vegetable preservation, and the construction of rammed earth wall buildings. This course was made possible through the cooperation of the agricultural staff of the Oglala Community High School, the Extension Division of the Indian Service and the South Dakota State College Extension Service.

One of the interesting features of the course in agriculture is the actual construction of the walls of a poultry house with rammed earth. It is one of the first experiments of its kind in the Sioux country, although its practicability has long been substantiated by experiment at South Dakota State College. It is hoped that this method of wall construction will be promoted in the building of Indian homes.

Agriculture, with special emphasis on those topics covered in this course, is going to be one of the main factors in the rehabilitation of the Indians here on the Plains area, and for that reason a special effort was made to have this course given in order that the teachers who were in rural situations and who needed further training along this line could avail themselves of it.

Thirty-five home economics people representing an area from Oklahoma to Canada and from Michigan to the coast, are meeting, both at round table discussion and in small groups to discuss common problems. Foremost in importance is the relationship between student and adult education. There can be no sharp demarcation between homemaking for child and parent. The Indian consumers' buying problems; the preparation of low cost meals; and the simplified home management house as a vital factor in home economics education are other subjects that are of continued interest.

Students and faculty were all eager to make the most of opportunities. The cheerful, eager attitude marked the school at Pine Ridge as one of those rare groupings of humans where desire and satisfaction combine to step up the possibility of accomplishment. Another course with devoted adherents was that

in the Sioux language. This was taught by Mr. William Bergen, a resident at Porcupine on Pine Ridge, and a member of the tribe. Mr. Bergen handled this course very well and this study is sure to bear dividends in closer understanding on the part of the teachers returning to Sioux communities.

Several Sioux artists were painting historical murals during the summer school. This enabled teachers to see the preliminary steps and acceptable types of art work. Child artists have placed murals on the walls at Riverside Day School while adult artists are decorating the buildings at Pine Ridge.

Day schools for observation visits were chosen on a basis of adult and child readiness for a live stock program. The Riverside School had a cattle association which had already organized and received cattle. The Thunder Club Day School had made several attempts to form a cattle association and it was believed that under the stimulus of the summer school program their organization could be brought to a head. These hopes are materializing.

The Riverside School has a cooperative flock of 500 chickens. Selling of cockerels and culling of pullets will probably leave a flock of 200 hens for winter egg production. These hens will furnish eggs for hatching next spring. A start has been made with 70 young turkeys. The work connected with these projects - planting grain and so forth is being carried on by children and parents, a record being kept of hours of work. Participation in this work is volunteer and rotating. Some of the activities at school therefore, are volunteer and some required.

A committee in the observation class at the Pine Ridge Summer School is working out a sample constitution for a Junior Live Stock Association which may be used by such school clubs. Each school has calves, but owing to the drought, it has been deemed expedient to retain ownership in the school until after the feed shortage is over. Obviously it would be a handicap to start a boy out with a calf when hay is \$20 a ton. Some schools, however, have reserves of hay, and it may be possible to promote calf clubs at these centers. At any rate, there is much interest in educational activities which will lead to economic sufficiency. Reading, writing and arithmetic, as well as other elements of the curriculum are growing out of these activities. This means better learning as well as better living.



Calf Which Is Being Cared For and Raised by the Pupils



## ADULT EDUCATION FOR INDIANS

By Lucy Wilcox Adams - Supervisor of Indian Education

Adult education is not a prescription which can be administered with the general instructions, "Take one every evening before retiring." It must be varied to suit the needs of communities and individuals and can be useful, futile, or harmful according as these needs are correctly diagnosed and the proper treatment devised. The task of adult education on an Indian reservation or anywhere else, is to discover those points at which community and individual life fails to yield the satisfactions necessary to its healthy functioning and attempt to provide such remedies and substitutes as lie within the power of education.

It is not possible to make general statements as to programs of adult education on Indian reservations because conditions differ so widely in different areas, but certain problems are more or less universal and to these adult educators should turn their attention.

There is on practically all reservations a more or less violent and in some cases forcible adjustment between traditional Indian customs and habits of thought and white standards. We should be better able to appreciate the disturbing character of that adjustment because of our own national experience in the past seven years, and our attempt to help the Indian to resolve the conflict is complicated by the fact that we are uncertain of the validity of many of our own traditional ideals.

One of the characteristics of this cultural transition is an inability to distinguish what is valuable in a civilization from its superficial characteristics; and it is the latter which tend to be adopted first because they entail less disturbance of deep seated habits of thought. Old forms of social groupings with their accompanying satisfactions disappear without leaving any substitute in their place, so that the individual no longer has the support of the group or the outlets or prestige which group activity provides. He has lost his shell. Anthropologists are, I think, sometimes deceived by the fact that vestiges of old group organizations and old habits remain among the people, into thinking that the satisfactions which used to accompany them still remain. These may be associated now with feelings of inferiority or defiance. It would be interesting to analyze the emotions of a Shoshone high school graduate who takes part in the Sun Dance, or of the group of young Indians who watch it.

The almost universal conflict between generations on Indian reservations, between the younger progressive group which wants to hasten the adoption of white ways and the old conservative one which wants to maintain the old customs, is an outgrowth of the cultural adjustment and one with which we are not unfamiliar in our own society.

Education has an opportunity to perform a real service by easing this cultural adjustment, through an interpretation of American life in terms of what is possible and desirable on an Indian reservation. Unfortunately this requires considerably more wisdom than the majority of teachers or agency officials possess. I have listened in classrooms to expositions of American ways of life in terms that were almost archaic and observed attempts to copy on the reservation an economic pattern which had already proved a failure in our own society.

A third characteristic common to most reservations is the general wasting of resources through overgrazing, poor methods of cultivation and irrigation, wasteful cutting of timber and so forth, with the resulting erosion. This is only a part of the general American exploitation of natural resources. In an attempt to raise the Indian's standard of living he has been encouraged to destroy the only capital he has. This is a matter for combined administrative and educational action. In some cases drastic measures must be applied to arrest the processes of erosion and destruction, and may as they have on the Navajo, necessitate fundamental changes in economy. Such changes if they are to succeed must be accompanied by energetic and continuing education in soil conservation and land utilization.

The Indian Reorganization Act, which widens the realm of Indian self-government and economic activity, will require an intelligent program of adult education if it is to be translated into a reality on the reservations. There are many superintendents and agency officials who are convinced that the Indian is not competent to exercise the powers granted under the Act. In some cases they may be right, but an education program which creates an understanding of the rights and obligation under the Act can do a great deal to prepare the Indians to exercise the activities which are now open to them.

These are the major problems with which adult education should deal at present. There are others such as health and child welfare in which the school and the extension division should cooperate to extend the work of existing agencies. As to the methods of adult education, again it is not possible to generalize very far. Each tribe presents its own problem. Two or three observations are pertinent, however. The first is a warning against allowing the school to usurp functions which properly belong to the individual and the home. There are so-called successful adult education programs in which the leader boasts, "The Indians come to me for everything." This may indicate a spiritual pauperization as demoralizing to the teacher as to the Indian.

In attempting to build up the school as a community center this tendency should be curbed and only those activities natural to communities encouraged. There is a disposition to consider the school community center a failure unless something is going on every night in the week. In many cases this overlooks the fact that the Indian is a farmer who needs to go to bed early if he is to get his work done and that too many classes or programs may provide a degree of stimulus which is confusing.



As far as possible education for adults should be removed from the formal instruction of the classroom and given through demonstration, and should be confined to a few simple matters. I have seen proposed Indian adult education programs which would produce indigestion in a white community accustomed to such forcible feeding.

The method of instruction should be adapted to tribal custom where this is possible. The discussion group for instance would be a failure among a people who consider it impolite to argue, or where community disapproval follows those who make themselves conspicuous except in approved ways and at designated times.

In determining the needs of an Indian community, middle-class American standards of economic efficiency, health, diet, housing and even that cherished idol, sanitation, are no guide. Each of these items should be tested by its adequacy to the particular community under consideration and by the possibilities which exist for increasing them, without creating other disturbances. A change, let us say, from a house made of adobe or mud and wattles and fabricated by the man who is to live in it, to a frame house built by a paid carpenter of lumber purchased from a lumber yard may have profound economic and social consequence.

Because of the complicated social and economic structure with which education has to work, it is not possible to promise great results from even the best and most ambitious program of adult education. Education cannot correct the economic maladjustments from which the most critical problems arise nor can it change the position of the Indian in American life. It has however an important function which it has so far scarcely begun to perform. An initial study of the reservation to isolate critical factors and direct an intelligently planned course of action embracing more than one department would in itself be an achievement. It can assist in translating the Indian Reorganization Act into effective action; it can work with other departments in conserving the physical assets of the reservation and it can help to interpret American civilization and the processes of adjustment and to build up substitutes for satisfaction in Indian life which are being destroyed in the process of acculturation.

\* \* \* \* \*

Hundreds of birds go singing by  
Every evening I hear them sigh,  
As they huddle in their nests  
Little blue jays and robin redbreasts  
For they, too, must have rest.

By Nellie Locust, 5th Grade  
Seneca Indian School, Oklahoma.

## COMMUNITY WORK AT GRASS CREEK, PINE RIDGE, SOUTH DAKOTA

By Roland F. Thompson, Teacher

Grass Creek is a small community of nine school families within eight miles north and south of the school. The school plant was reopened two years ago after eighteen years of educational silence. A few of the children have been at other schools; most have not. Some of the parents were pupils in its earlier history. The present school patrons have shown favorable school and community spirit and have responded on the different occasions as in the holiday programs, in constructing the school playground (moving back the fence and making two swings and a seesaw), and in the Arbor Day program of this year when we set out 135 young trees.

A home improvement plan was made in addition to our school work, to make our children's homes more enjoyable and attractive. The women responded well in getting new glass for windows, muslin curtains and other things. The men in turn were invited to bring in the broken articles of furniture from home to be repaired, but there was no response from two such attempts.

All of the families had broken furniture at home and all were in need of other pieces. Several attempts had been made to have meetings of the men to discuss this and to do something for home improvement. There was no response. It was evidently necessary to devise a plan that would effect a response. We studied the possible reasons for the previous non-responsive attitude, and we thought the approach might be changed and planned out carefully so as to build up favorable introductory impressions or attitudes. This plan was to include a lending library for the men, using bulletins, pamphlets and circulars on various subjects which included:

The Indian Reorganization Act in both Dakota and English, Year Plan of the Extension Department, Long Term of the Extension Department, Leasing of Indian Lands, Grazing of Indian Lands, Hospital and Medical Program, Raising and Keeping Poultry and many others.

One circular with a copy of **INDIANS AT WORK** would be put in a large brown envelope with a man's name on it and given out. Then it could be exchanged every Tuesday night when I had the men come to work,



On The Way To The Repair Shop

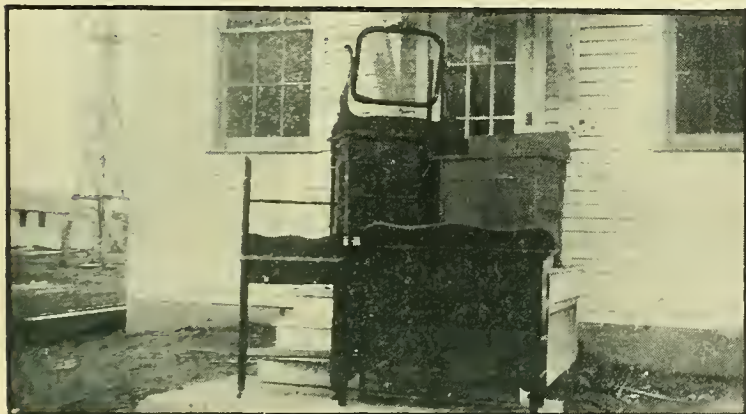


or at any other time that he wished to get other reading matter. Then instead of asking the men in general we would ask one or two men to bring in their furniture for repairs stating that both would work together on one piece then both would take the next in turn. A definite date and time would be set for the work, with the request to bring in the articles the day before. This would give time to examine the nature of repairs, have the necessary tools, screws, nails, paint, varnish and the proper pieces of wood to be used.

We had a community gathering at our Washington-Lincoln program at school at which time we gave out the brown envelopes to the men, saying that they could exchange this reading for new material whenever they wished, and also telling them the names of some of the pamphlets which we had available. We also told them that the men were coming Tuesday nights to work which would be a good time to have them exchanged. Instead of asking the men in general, two were requested and agreed to bring in one article each for repairs. The articles came on Monday and we had the screws, nails and tools ready. Tuesday night I had a number of photographs of fishing boats, sailboats and steamboats to show and tell them about before proceeding with our work.

The first night we worked with splendid interest on a washstand. This had no lower doors, the drawer was gone, the top board was badly warped and the general condition was what we would call quite questionable as to value. But it was one of their articles of furniture, used every day, and they prized it enough to want it fixed. The men worked exactly as advised, reenforced the sides, made a new drawer, a new set of lower doors, replaced one top piece, removed and refastened the other top pieces, used sandpaper, brads, screws and then mixed up the paint and gave it the first coat of color. The owner was highly pleased to stand off by the door and look at the results of our evening's work.

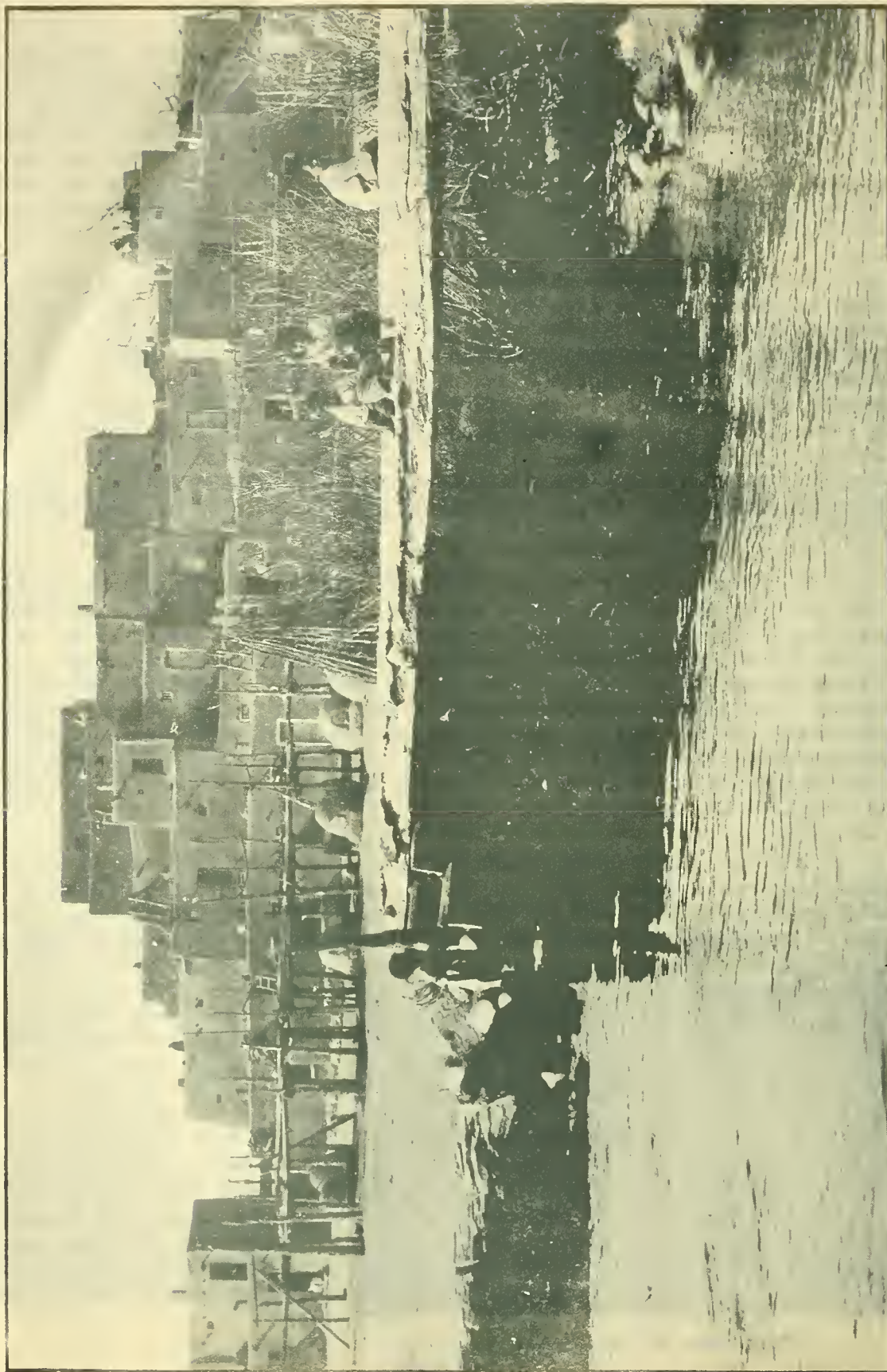
Then the wish was expressed to make a new table for the church for an approaching conference. They had the lumber pieces but they needed to be trimmed down to handle properly. They were told to bring the material in and at the next meeting we finished the new table. Other articles were fixed and later - bureaus, washstands, mirrors, benches, chairs and so forth.



Furniture After Repair

The men were also interested in the reading material and brought in the envelopes for exchange of material. The men continued through the spring but the necessary spring planting interfered with further work. They are interested enough so that they will come again for other work, perhaps new articles in the fall of the year.

SCENE AT TAOS PUEBLO, NEW MEXICO



Photograph by H. Armstrong Roberts



## FROM I.E.C.W. REPORTS

Spring Development at Rosebud (South Dakota) This group of men has finished the work in connection with development of the spring. The spring flows about one gallon per minute and is very cool clear water and is soft. The outlet pipe is running partially full all the time. The water is piped from the spring to a tank where it becomes available for any use that is deemed necessary.

The spring has been covered with a 3" plank to keep out all forms of animal or insect life. A trap door has been installed so that the spring might be cleaned if necessary. John A. Roth.

These men spent two days in combatting prairie fires and are very willing and reliable workers. The Indian foreman of this crew has the men very well organized and the group is a very efficient fire fighting outfit. When these men see smoke they start at once and do not have to be called. This crew has given valuable service to the fire guard in combatting the fires on the western half of the reservation. Ralph Appers.

Bridge Work At Five Tribes (Oklahoma) The bridge crew is still doing good work. They have all the excavation done and have started laying the rocks for the buttment. They will make more progress as they have finished the excavation. This is the largest bridge to be constructed on the trail.

There have been seven teams at work this week. Three of the teams have been engaged in hauling rocks and

other material for building bridges. The other four teams have been engaged in fresno work. That is making fills around culverts that have been completed.

The two trucks have been kept busy hauling sand and cement for construction of culverts and bridges. One of the trucks is used to haul some of the men to and from work every day. B. Palmer.

Activities at Winnebago (Nebraska) Dug Wells and Spring Development: We are digging wells, curbing them and putting on platforms and will install pumps as soon as possible. We will leave the tank building and fencing until later. This is done to furnish as many people with water as soon as possible as many are not able to get an adequate supply of good water under present conditions. The spring worked on this week is another shallow vein being developed as a dug well. Clinton Stahly, Foreman.

Soil Conservation: Erosion control on this reservation is being slowed up the coming week to take the place of fencing which is a more urgent need. Crops in this section are an absolute failure. Grain which has not been completely destroyed by the drought will be eaten up by the grasshoppers.

Fencing: Due to the continued drought the low bottomland is being fenced. This work is being rushed to completion as fast as enough ground can be cleared to enable the men to work without destroying any more vegetation than is necessary. George H. Gregory, Senior Foreman.

Truck Trail Work At Tulalip (Washington) Good progress was made during the past week. About one-half mile has been graded and one-quarter mile partially graded. Some blasting has been done on the last quarter mile. It is expected that with good luck, the truck trail will be completed within three weeks. Fair progress is also being made on the telephone maintenance project. Theo Lozeau, Ranger.

Work at Fort Peck (Montana) Dam No. 97 is now completed with a yardage of 4,032. We have moved to dam No. 108. The yardage there is 5,373. Dam No. 101 was completed and has 1,712 yards. Then we moved to dam No. 106 which has a yardage of 2,648.

We have one spring crew and one repair crew and will be starting a riprap crew this week.

Forest fires broke out east of Wolf Point and caused considerable damage. The I. E. C. W. crews were called out. They worked willingly for twenty-four hours, although they were very much fatigued. George Kirm, Sub-Foreman.

Charco Development at Sells (Arizona) Work on this charco was finished and the equipment was made ready to be moved to the next job. This work consisted of cleaning out an accumulation of silt which was a bluish muck that would neither load nor unload properly in the scrapers. The Cats were also being stalled continually in the mud and it took the entire crew all night several times to get them out. Also, three Cats, our entire power unit, were down for repairs at one time or another on this job.

The crew worked Saturdays and Sundays to complete this work before the rains set in and the men were getting pretty low in spirit, but everyone was rewarded on the evening of the completion of this job by rain which filled this to overflowing. Ross Carman, Junior Engineer.

Work at Western Navajo Sub-Division (Arizona) We have had a very busy week in shop - overhauling and repairing the older equipment. We have completely overhauled four units this week and finished three of them.

We have had quite a lot of spring trouble as it is very dry and the roads have blown out in dust holes, making it very hard on the trucks and cars.

We had to send Mr. Miller to Fort Defiance with the final drive and rear sprocket hub to get them pushed off the shaft, as we did not have the special tools to do the work. J. T. Brown, Leader.

Activities at Yakima (Washington) Work has progressed very well this week. The effect of the heat wave is felt even up here. Dust is rather bad, but in general, work conditions are very good. The Vessey-South Boundary Trail is nearing completion.

Work on the Bettie Survey was started this week and we have an excellent cruising crew. So far we have found that the bug trees are very rare.

We had one fire this week, but it was very small. The fire truck had a breakdown on the way to the fire, but with rare ingenuity the driver re-



paired it and reached the fire in good time. We have found an excellent method for promoting superior camp sanitation. We make an inspection every morning, and post the names of the men having the best looking and worst looking bunks in camp. This system has worked so well that we are hardly able to find a bunk bad enough to deserve having its owner's name posted. Roy Price.

Boundary Survey Work Nearing Completion at Coeur d'Alene (Idaho)

The boundary survey work is rapidly nearing completion. This work has proven to be of much value. These boundaries were along reserves that were not fenced as an I. E. C. W. project. In many places it has been years since anyone had looked for the corners and as a result there had been much trespassing on Indian tribal lands.

All of our patrolmen are now out so that we are prepared for the fire season. The patrolmen have their own horses and are camped in the reserves. Harold Wing, Project Manager.

Spring Development: The spring development has been moving along pretty rapidly. We have been walking quite some distances and most of it is downhill in the morning and uphill at night. We should be through with the springs by the end of the month.

The water troughs are made of hewed pine logs about 30" in diameter and when they are hewed out they are 16" deep, 18" wide and 14' long. We build a wire fence or a pole fence around the spring itself to keep the stock out and then run a pipe or trough down to the larger storage trough. By developing the springs in this way we can see that

a larger water supply will be assured during the summer months. Edward Raboin.

Spring Development At Pine Ridge (South Dakota) For the past week the men at this camp have been working on the development of springs. We have developed two springs and found the condition of the water supply in the surrounding country very needy and deplorable. What water there was, was filthy and the danger of sickness presents a serious situation. The I. E. C. W. will do a lot, not only in this area but everywhere on the reservation. It is high time to develop as many natural springs for the people as can be found, as the spring levels are at a very low point. The springs which we are developing will need as much attention as the mills that have been established as the springs are used more than the mills.

The immediate need for this work is very essential. We employed seven men to do this type of work. The work is very slow but we are making the spring so that they will not be bothered very soon for a supply. We have looked over quite a large area and find that parts of it are not in immediate danger.

The wild game is still in fairly good condition and will be watched very closely. A small dam has been put in the pasture and will supply them very well. We observed about 75 young turkeys and four young elk. All at this camp is well.

The fire situation in the west central parts of the reservation have continued to be of bad nature and will have to be watched. The fires have been mostly in the grass area. John Artichoker.



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